Pharmacopolæ Juſtificati:

OR,

APOTHECARIES

Vindicated from the

Imputation of *Ignorance.*

Wherein is ſhewn,

That an Academical Education is no Way neceſſary to qualify a Man for the Practice of Phyſic.

Concepit Medicinam Neceſſitas, ſolertia peperit, aluit Ratio, promovit Uſus.

Rodericus à Caſtro.

Qui ſpeculantur non medentur.

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MDCCLVI.

APOTHECARIES

THE

PREFACE.

I Say Something by Way of Apology for the following Sheets, not becauſe it is cuſtomary to do ſo, but becauſe I think it neceſſary.

In the firſt Place, I aſſure the Reader, that I have no Deſign to inſinuate, that Apothecaries have any Right to practiſe Phyſick becauſe they underſtand it, any more than an Attorney has to plead in Courts becauſe he underſtands the Law; on the other hand, I think Phyſicians injured when they do it; and ſhall never forget the Diſtance I am placed at by Providence from them; but with all Humility, Obedience, and Reſignation, exactly obey their Preſcripts, and reverence their Perſons.

I had ſome Thoughts of comparing the Practice of the Ancients with that of our Times, and to that End have collected the *Materia Medica*, and Methods of Cure from ſeveral ancient Authors; but I find it a Work of more Time, than at preſent I can beſtow, or at firſt thought it would take.

I wrote the following Treatiſe not for Amuſement, or my private Uſe, nor do I publiſh it through the Inſtigation of Friends, but for the Sake of Truth; to which, whether I have been any way ſerviceable, others are better able to judge than myſelf.

I know that ſome of thoſe who beſt underſtand it, will think it their Intereſt to condemn it. I ſuppoſe it is not without Faults; and as I expect no Favour from thoſe who find them, ſo I deſire No-body will blame it, who cannot give a Reaſon why he does ſo.

THE

THE APOTHECARIES

Vindicated from the Imputation of IGNORANCE, &c.

AS Knowledge as it were commands and challenges the Regard and Esteem of Men, and raises those who are Masters of it above the rest of Mankind; so Ignorance exposes us to Scorn and Contempt; but in a more extraordinary Manner, if when rude and illiterate, by futile and shallow Discourses, and false Pretensions to Knowledge, we betray the Want of it. And though I believe there is no Condition of Life, in which there may not be found Men who justly deserve to be ridiculed upon that Account, yet I find the Charge to lie heaviest upon the *Apothecaries*; and with such Industry has that Notion of them been propagated, that it has given Rise to a Proverb; and nothing

is more common, than to ſay, when any one detects his Ignorance by ſilly and impertinent Prating, *that he talks like an Apothecary.*

I ſhall make no Enquiry into the Reaſons for ſpreading this Opinion, though I am by no means at a Loſs to diſcover the Authors of it; for whoever will read the Books wrote by *Phyſicians*, will find the *Apothecaries* charged generally with Ignorance, and ranked with *Circumforanians Midwifes*, *Nurſes*, and *Old Women*. And it is no wonder, if Expreſſions uttered againſt them by Men of known Learning, and ſuch as may be ſuppoſed beſt to judge concerning them, are received with a general Aſſent.

The Patient enduring an Accuſation without an Endeavour to juſtify ourſelves, looks very much like an Acknowledgement of its Truth; and a fair Reputation is of ſo great Value, and the Imputation of Ignorance invades it in ſo tender a Part, that the greateſt Example of Humility cannot bear it without Uneaſineſs and Reſentment.

As this Charge has been publiſhed from the Preſs, I know no other Way of anſwering it effectually, but by doing it in the ſame publick Manner. But before I proceed any farther, it is fit the Reader ſhould know, that I am not ignorant of the frequent

quent Diſputes, in the firſt Ages of *Phyſick*, concerning *Rational*, and *Empirical* Practice; nor did the latter want its learned Advocates, as *Serapion*, *Apollonius*, *Glaucias*, *Heraclides*, *Tarentinus*, and others.

The Brevity I deſign, will not permit me to give a more particular Account of thoſe early Controverſies; but they who would be further informed of them, together with the *Antiquity* and *Progreſs* of *Phyſick*, may conſult * *Pliny*, and † *Corn. Celſus*; though ‡ *Plutarch* mentions Two Phyſicians before *Eſculapius*: I ſhall only mention concerning the Ancients, that the *Digeſtion* of the *Aliment* in the *Stomach*, is ſaid by *Hippocrates*, to be owing to Heat; by *Praxagoras*, (who lived near his Time) to *Putrefaction*; by *Eraſiſtratus*, to *Attrition*. *Aſclepiades*, and many others his Followers, denied that it ſuffered any Alteration there, and aſſerted that it was conveyed all over the Body in the ſame Form it was ſwallowed. This I obſerve, to ſhew, that *Uncertainty* and *Falſhood* were introduced with the firſt Endeavours after a *Rational Practice* founded upon *Theory*. At the ſame time I freely own, that as the *Art of Healing* increaſed, the *Rational Practice* grew in the Eſteem of *Phyſicians*, till by Degrees, the other was

 generally

* Lib. xxix. c. 1. † Præfat. ‡ Sympoſiac. l. ii. Quæſt. 1.

generally disowned; but this will by no Means prove that the Victory was owing to Success in *Practice*.

It could not but be observed and considered, that whatever the *Art* and its *Promotion* did truly consist in, it was convenient, if they expected to be meliorated in their Circumstances, or reverenced in their Persons, that others should think *Learning*, as well as *Industry*, necessary to a *Physician*. Besides, while the Disciples of the *Rationalists* were enquiring into the *Philosophy* of their Times, and the Conjectures of others concerning the *Nature and Causes of Diseases*, the Followers of the *Empiricks*, entirely neglecting *them*, were only diligently attending to the *Diseases* themselves, observing their *Symptoms*, and the *Operations* of *Medicines*. Thus both increasing their Knowledge in their Way, it was no wonder the *Empiricks* lost their Reputation in *Physick*, even while their Practice was more successful; because, though they could cure better, they could not write so well. And to this Advantage, the *Rationalists* had over the *Empiricks*, the following Complaints of *Pliny* seem to be owing: * *Nec dubium est, omnes istos Famam Novitate aliqua aucupantes, Animas statim nostras negotiari*; and a little farther, *Mutatur Ars quotidie toties interpolis, & Ingeniorum Græcia Flatu impellimur.*

* Histor. Nat. l. xxix. c. 1.

Palam-

Palamque eſt, ut quiſque inter iſtos loquendo polleat, Imperatorem illico Vitæ Neciſque fieri.

This premiſed, I ſhall purſue my Purpoſe by obſerving, that the *Doctor*'s high Opinion of his ſuperior Knowledge in *Languages*, *Anatomy*, *Chymiſtry*, *Mathematicks*, *Theory of Phyſick*, and *Natural Philoſophy* in all its Parts, (all which he has acquired by the Advantages of an *Univerſity Education*,) is the Foundation of his Contempt of the *Apothecary*. Now ſuppoſing for the preſent, not granting, that a Man muſt know all theſe before he can be qualified to practiſe *Phyſick*; whether this Knowledge is not to be acquired in the *Shop*, ſhall be Matter of the firſt Inquiry. And it muſt be granted, that (ſuppoſing the Capacity and Application equal) the *Collegiate* will, from the Inſtruction and Direction of his *Tutors*, make a ſwifter Progreſs in Learning than the *Apprentice*; yet the ſame Means whereby it is procured in the *Univerſity*, will alſo procure it in other *Places*. Languages are taught in common Schools, whence the Boy goes, alike qualified to improve his Knowledge, to the *College* or the Shop; and his Improvements in either Station muſt proceed from diligent Reading. Here it will be objected that it is not likely the *Apprentice* will apply himſelf to Studies with the ſame Diligence that the *Academick* does, becauſe the latter is to have his Qualifications examined

amined and approved, before he is allowed to practiſe; beſides, if he would, he is ſo conſtantly employed in his Maſter's Service, that the little Time he has to ſpare, is but juſt as much as will ſuffice for the neceſſary Refreſhments of Life: So that inſtead of improving, he muſt loſe the Learning he acquired at School. And indeed, if he leaves the School poſſeſſed of a ſluggiſh indolent Diſpoſition, and of Learning rather forced upon him than choſen, it is probable he will forget what he brought thence; but if he be active, emulous, and aſpiring, he will certainly find Time for Reading and Thinking; for though it be a homely, it is a true Saying, *that where there is a Will, there is a Way.*

The Caſe will be found exactly the ſame with the Boy that goes to the *Univerſity*; for he that has not an earneſt Deſire to know, will be very little concerned about the Opinions and Cenſures of others concerning his Knowledge; nor need he fear being denied a Degree in *Phyſick* from the *Univerſity*; for I think I may affirm, that there are very few, or no Inſtances, of Perſons ſtopped for Inſufficiency in that Study.

But let us ſuppoſe, that the *Apprentice* wants the Opportunity of Reading, yet his conſtant Employment muſt make him acquainted with the *Materia Medica*, *Diſeaſes*, and their *Symptoms*, with the *Methods of Cure*;

Cure; for he knows what is adminiſtred to the *Patient*, and ſees and obſerves how it operates; and when the Time of his Service is expired, and Leiſure of Reading given, he is better qualified to reaſon upon his Practice, than the young *Graduate* to practiſe upon his *Theory*, and has laid a ſurer Foundation for Improvements.

The Art of *Healing* is of earlier Date than *Theory* in *Phyſick*; for the Knowledge of Things muſt firſt occur from Obſervation and Experience, before they can be reaſoned about. Men labouring under Diſeaſes, muſt (to relieve their Neceſſities) become diligent in obſerving what conduced to reſtoring their Health, as Accidents offered themſelves; their Experience from Accidents muſt put them upon making Experiments to improve their Knowledge; and the Events of thoſe Experiments may produce Enquiries into their Cauſes. The *Powers* and *Medicinal* Virtues of any Part of the *Animal*, *Mineral*, or *Vegetable* Kingdom, muſt firſt be known, before we can account for the Manner of its Action upon Human Bodies; whence I infer, that the *Theory* of *Phyſick* is founded upon the *Practice*, and not *vice verſa*. But ſince I have ſaid, and am about to ſay, what the *Doctors* will not care publickly to own, I cannot omit to introduce into this Paper, ſome Quotations from the Writings

of the lateſt and beſt eſteemed *Authors*. For the Truth of what I have aſſerted above, it it will be neceſſary to appeal to the Teſtimony of *Doctor Pitcairn*, where he ſays, * *Verum, ad Philoſophandum tum demum Homines acceſſere, cum Vires Remediorum experti, poſſint jam ſecuri, & per Otium, Facultates Rerum expendere, ceteriſque Mortalibus Animi Virtute ſe præſtare.*

The Foundation of Theories in Phyſick diſcovered, let us next enquire how far they have been uſeful in *Methods of Cure*. And here at firſt View, great Advantages may be expected from the laborious Enquiries of Men famed for *Ingenuity* and *Learning*; but if we ſhould trace the *Theory* of Phyſick from the *calidum & frigidum*, and *humidum & ſiccum* of the *Ancients*, through all the later Notions down to *Mechanical Reaſoning*; I believe, we ſhould not find that the Virtues of any Part of the *Materia Medica* have been diſcovered by its Means, nor that it has pointed out the Way to a more advantagious Uſe of *Remedies* otherwiſe diſcovered.

The *Menſtrual Flux* has been ſaid to proceed from the Influence of the Moon, from the *Archæus* (a Word much uſed by *Van Helmont*) and afterwards from a certain *Fetment*. We are taught now that it depends upon a *Plethora* only, that if it does not appear

* Opuſcul. Med. Orat.

appear regularly, it is owing to a *Lentor Sanguinis*, or *Obſtructions* of the *Veſſels* through which it ſhould flow; that we muſt produce it by *Medicines* which diſſolve the *Viſcoſity* of the *Blood*, and increaſe its Weight and Motion; but ſtill we uſe the ſame *Emmenagogues* we did before. The *Secretion* of different *Humours* from the *Blood* by the *Glands*, has been ſaid to be owing to *Ferments* in them, afterwards to the Figure of their *Pores*, and now we are to believe it proceeds from their different *Magnitudes*, and the different *Cohesions* of the Parts of the *Blood*; yet this new Diſcovery has brought us no more uſeful *Cathartick*, *Diuretick*, or *Sudorifick*, than we knew before.

The Diſcovery of the *Circulation* itſelf, has done little or no Service to the *Practice* of *Phyſick*, though the Truth of it be evident to our Senſes; for the Ancients had as good Notions of *Derivation* and *Revulſion*, as we have, at leaſt their *Practice* was the ſame as ours: To provoke the *Menſes*, they bled in the *Foot*: to cure *Quinſeys*, under the *Tongue*; and in other Caſes, applied *Cupping-Glaſſes*, *Ligatures*, and *Sinapiſms*, till the Part was *ulcerated*. * The *Egyptians*, who were entirely ignorant of *Rational Practice*, opened with *Lancets* the Veins of the *Forehead*, *Temples*, *Ears*, *Noſtrils*,

* Proſp. Alpinus de Med. Ægypt. Lib. II. p. 57.

Angles of the *Eyes*, and *Lips*; nor was their *Practice*, confined to the *Veins* only, for they opened *Arteries* in ſeveral Parts of the *Body* judiciouſly and ſafely, and were beſides expert at *ſcarifying*: Thus while entirely ignorant of the *Circulation*, excelling in Operations of that Kind the moſt dextrous *Surgeons* of our own Times. * Nor can it be alledged, that through the Heat of their *Climate*, and *plethorick Habits*, their *Blood Veſſels* are larger, and more conſpicuous than ours; for though they are naturally of a *bilious Temperament*, yet by a *cooling* and *incraſſating Diet*, they are for the moſt part *Phlegmatick*, and many of them *fat and corpulent*.

If what has been ſaid, be thought not ſufficient to ſhew, that *Theories* in *Phyſick* are not to be depended upon; their Uncertainty will yet more evidently appear from the reſtleſs Controverſies, and ſtrangely numerous Opinions, of Learned Men about the ſame Thing; for where there are many different Opinions, there can be but one true one. Now examine the Writings of the *Modern Theoriſts*, and you will find them contradicting one another, and praiſing thoſe they borrow from, rather than advancing any uſeful Part of Knowledge. Dr. *Quincy* denies that Dr. *Friend*'s *Emmenalogia* is

* Proſp. Alpinus de Med. Ægypt. Lib. I. p. 4.

is true; and Dr. *Mead* ridicules the *Theory* of Dr. *Morton*, yet uſes the ſame Way of Reaſoning in his *Theory of Poiſons*. This * Dr *Woodward* has obſerved, and was anſwered by a *Cane*: which, though to the Doctor it might ſeen of more *Weight*, is an Argument no better than a *Wager*. In ſhort, the Practice of the *preſent Phyſicians*, varies very little from that of the *Ancients*; and yet the *Theory* has been always altering, and the Account of the *Action* of the ſame *Medicines* upon *human* Bodies affected with the ſame *Diſeaſes*, have been adapted to the Principles of every new *Philoſophy*.

That I may to no one appear ſingular in theſe Aſſertions, I ſhall mention two Paſſages to ſtrengthen them out of Dr. *Pitcairn*'s Preface to his *Opuſcul. Med.* comparing the Practice of the Ancients with that of our Times, he ſays, *Sed, quàntumlibet miſerabilis iis Temporibus viſa ſit Medentium Sors, non eſt tamen ea Seculi noſtri Felicitas, quâ ſupra ſuos Majores ſupraque Modum efferre ſe debeant Medici. Nos, an in Arte exornanda multo fuimus Feliciores? Haudquaquam, poſt tantam Botanicis & Anatomicis illatam Lucem, novamque tot Artibus inductam Faciem, veterem tamen ubique agnoſcimus Medicinam.* And if we conſider juſtly, what is to be expected from whimſical Notions, which have no

* *State of Phyſick and Diſeaſes.*

no Being but in the Brain of their Conceivers? Abſurd the moſt, and the reſt barely probable. It is not to be wondered at, if no one has found, or ever can find out the Cauſe of any one *Diſeaſe* depending upon a *morbid* State of the *Fluids*, ſo as to diſcover what will cure it, when we don't ſo much as know why the *Blood* is *red*, or how its *Fluidity* and *Motion* are preſerved. The *Latency* of the Cauſes of *Diſeaſes*, and the Uſeleſsneſs of *Theories*, are very frankly owned by Dr. *Allen*; * *Origines*, ſays he, *& Cauſæ proximæ Morborum, plerumque longe Abſtrutiores ſunt, quam ut noſtræ Mentis Acies eouſque penetrare poſſit, & revera ſi diſſimulare nolimus, agnoſcendum eſt, quod hæ uſque adeo nos lateant, ut in iiſdem pervidendis hactenus Talpæ ſimus: in alto navigamus Longitudinis ignari.* And in another Place, *Interim Loco Sanioris Praxeos, & melioris medendi Methodi, Hypotheſes Novæ & Theoriæ novæ, quotannis ad Nauſiam uſque nobis obtruduntur, quæ Oſtentationis multum Utilitatis parum habent. Tritum utcunque ſit illud, QUI SPECULANTUR, NON MEDENTUR, non tamen a Veritate prorſus alienum eſſe, ex Obſervatione ſatis frequenti conſtat.* I could inſert almoſt innumerable *Quotations* of this Kind; and nothing is more frequent among the Writings of *Phyſicians*, than Complaints againſt *Hyp-*

* Synopſ. Med. in præfat.

Hypotheſes, and yet there is ſcarce one who has not, more or leſs, introduced them into his Writings; ſo difficult a Thing it is to conquer *Vanity*, and be ſatisfied with having wrote a plain practical Treatiſe, without ſhewing Knowledge in *Philoſophy*, and *Excellency of Genius*.

But as though it were not enough to direct us wrong, we have alſo the Way blocked up by which we ought to go; and leſt we ſhould obtain from *Obſervation* and *Experiments*, what we have in vain expected from *Speculation*, Men have laboured by pernicious Cautions to prevent our Improvement. * *Hippocrates* ſays, *Mulier in Utero gerens ſectâ venâ abortit, & magis ſi major fuerit Fœtus*; every Body knows how diſtant that is from Truth; and † Mr. *Boyle* has obſerved, that ſome of thoſe rigid Laws of *Draco* (whoſe Severity made Men ſay they were written in Blood) have perhaps coſt fewer People their Lives than that one *Aphoriſm*. ‡ *Sydenham* having recommended *Laudanum* in *Obſtructions* of Child-Bed *Women*, ariſing from *Hyſterick* Diſorders, adds, *Quod ſi Telo hoc ſemel miſſo Scopum non attingamus, nec ſequantur Lochia, Opium nullo modo eſt repetendum; etenim ſi reiteretur hic paregoricum, Lochia ita potentur ſiſtet ut ea nullâ deinceps Arte provocari queant.*

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* Sect. V. Aphor. XXXI. † *Experimental Philoſophy*, P. II. p. 5. ‡ Epiſt. ad. Cole.

Whatever Conjectures they were that induced the *Doctor* to give us this *Precept*, * *Fuller* tells us, *Cum vero (Viribus mediocriter adhuc constantibus) Catamenia debitò parcius effluerent, Laudanum singulis Noctibus repetitum, illa accelerasse, sæpenumero observavi.* † *Sylvius le Boe* is against *Vomits* in *Apoplexies* for the following Reason, *Cum absque concurrente Diaphragmatis, Abdominis præsertim Musculorum Motu Animali, in Apoplexia abolito, Vomitus cieri nequeat, nec proinde præter inanem vomendi Conatum, & forte incommodum inde consecuturum a vomitoriis aliquid expectari queat.* But notwithstanding this, *Dolæus* assures us, that in *Apoplexies, Vomitoria, Experientiâ Teste, divinam afferunt Opem.* Now I believe, no Body will find any Difficulty in determining which of those two ought to be believed.

By this Time, I think it is plain, that *Theories* are of no Benefit to the *Patient:* But it can't be said that they are altogether useless; they give Pleasure to curious Men, and the *Physician* who is best acquainted with them, is like to be in the greatest Esteem; for by them he satisfies Men of Learning, whose Studies lie another Way, that he perfectly knows the *Disease* he talks of; and when he is mentioned by the *Vulgar*, they will certainly

* Pharm. extemp. Jul. Puerp. † Prax. Lib. II. C. 21.

tainly obſerve, that what the *Gentleman* ſays *STANDS TO REASON.* But there is another Advantage in writing them, beſides raiſing a *Reputation*; and that is, raiſing an *Eſtate*; for he who ſhews moſt Learning, and broaches new Opinions with the greateſt Probability, will be deemed the moſt judicious *Phyſician*; and conſequently, if he manages prudently, have the greateſt Share of Buſineſs, at leaſt get moſt Money. * *Hinc illæ circa Ægros miſeræ Sententiarum Concertationes, nullo idem ſencente ne videatur Acceſſio alterius,* But it is highly probable, that the *Patient* will ſuffer for this Advantage of the *Doctors*; for by it the Increaſe of uſeful Knowledge is prevented, and what is already known becomes leſs ſerviceable.

It muſt be granted, that they who can write with the greateſt Probability of Things not evident to Senſe, are beſt qualified to make juſt and uſeful Obſervations upon ſuch as are. Now if the Mind of an ingenious Man be pre-poſſeſſed with *favourite ſpeculative Notions*, it is natural to think, that he will not only be rendered almoſt unfit for making *practical Obſervations*, but will alſo neglect ſuch *Appearances* as force themſelves upon him, unleſs they may be reconciled to his darling *Hypotheſis*: Upon how ſandy Foundation that muſt be built,

* Plin. Nat. Hiſt. L. XXIX.

has been ſhewn already. How hazardous then muſt the *Practice* be and how much to be pitied the *Caſe* of the *Patient*, when the *Doctor* acts upon *Principles* which in all human Probability are falſe.

It yet remains to enquire, what Learning is truly requiſite to a *Phyſician*: And *Theory* baniſhed, it will lie in a very narrow Compaſs; for *Philoſophy*, *Mathematicks* &c. which are only *Prerequiſites* to the underſtanding it, muſt fall with it, and but a few of the two Hundred and Forty *Authors* recommended by Dr. *Boerhaave*, will be required to be read. An intimate Acquaintance with the *Hiſtory of Diſeaſes*, and the *Methods of Cure*, are all that is wanting. *Sentio autem*, ſays *Sydenham*, *noſtræ Artis Incrementum in his conſiſtere, ut habeatur Hiſtoria Morborum, & Praxis ſeu Methodus circa eoſdem ſtabilis & conſummata.* But before we can well underſtand the Hiſtory of Diſeaſes, *&c.* we muſt know ſome Parts of *Anatomy*, and the *Materia Medica*, though we need not be *Adepts* in either. In *Anatomy*, the *Enterology* is almoſt all that a *Phyſician* need enquire into; and he that wants the Opportunity of ſeeing *Human Bodies* diſſected, may from the Inſpection of *Brutes*, and the Direction of one ſmall Book, *viz. Gibſon*, *Keil*, or *Chiſelden*, acquire a competent Knowledge of it. As

to

to the *Materia Medica*, what is requiſite of it, is the Knwoledge of the *compound and ſimple Remedies* which are kept in the *Shops*; what Virtues are aſcribed to them, and what *Colour*, *Taſte*, *Smell*, and *Conſiſtence* they ought to have, if they retain their utmoſt *Powers*. Reading a few Modern Books, will teach the *Hiſtory of Diſeaſes* and *Methods of Cure*; and there is no Occaſion for any, but ſuch as our own Countrymen or near Neighbours have wrote. Diſtant *Climates* produce *Conſtitution* and *Diſeaſes* different from ours, and it may be gathered from the Writings of *Ægineta* and *Avicen*, that the *Arabian Phyſicians* let *Blood* in ordinary *Caſes* to a Pound and half, and two Pound; but he that will follow their Method in *England*, will procure himſelf no great Reputation in *Practice*.

I believe that a man who can read no Language but *Engliſh*, may make as good and ſerviceable a *Phyſician* in *England*, as he who has all the Learned ones at his Tongue's End: For beſides the Number of Books which are Originally wrote in *Engliſh*, we are now ſo fruitful of *Tranſlations*, that a great Number of the chiefly valued Books in *Phyſick*, are rendered into our own *Language*, which were wrote in others. Indeed the *Engliſhman* when he reads *Tranſlations*, muſt take what he reads

upon Truſt, and rely upon the Integrity and Judgment of the *Tranſlator*; but that is no Inconvenience in this Caſe, for a *Tranſlator* can have no Motive purpoſely to pervert the Senſe of a practical *Author*; and it is generally ſo obvious, that it cannot be miſtaken.

But becauſe theſe Truths will be received with greater Advantages from the Pen of a Graduate *Phyſician*, I have tranſcribed ſome Parts of the Preface to Sir *Richard Blackmore's Treatiſe* of the *Small-Pox*, which came to my Hands while I was compoſing this: He expreſſes himſelf in the following Words.

" As the Knowledge of Experimental " Philoſophy is greatly to be preferred to " that of the Student who deals in empty " Speculations and Scholaſtic Chimeras; ſo " are the Acquiſitions and Endowments of " the Experimental Phyſician, who has " formed his Method of Practice upon ſuf- " ficient Experience, and Obſervations on " the Nature, Progreſs and various Symp- " toms of Diſeaſes, as well as on the Ope- " ration and Force of Medicines; far more " valuable than the abſtruſe and unſupported " Notions of one who owes all his Endow- " ments to an active Imagination, and the " contemplative Labour of the Cloſet. It " is for this Reaſon that Dr. *Sydenham*, who " built all his Maxims and Rules of Prac-

" tice

" tice in repeated Obſervations upon the
" Nature and Property of Diſeaſes, and the
" Power of Remedies, has compiled ſo good
" a Hiſtory of Diſtempers, and ſo prevalent
" a Method of Cure, by which he has ad-
" vanced and improved the Healing Art,
" much more than Dr. *Willis*, with all his
" curious Speculations and fanciful Hypo-
" theſes: For what can be expected but
" crude and unprofitable Conceptions, from
" Gentlemen that imagine they have ac-
" quired great Attainments in the Art of
" Curing, and are accompliſhed Phyſicians
" before they have had the Advantages of
" Experience and Obſervation? They may
" as well imagine, they can learn to ſwim in
" their Parlours without going into the
" Water, as to become uſeful and able Phy-
" ſicians, without being verſed in Buſineſs,
" and ſeeing the various Operations of vari-
" ous Medicines. Such Perſons will rather
" receive great Prejudice from their Syſtems,
" eſtabliſhed only by Contemplation: For
" when they come from the College into the
" World, they will be very apt to practiſe in
" Conformity to their pre-conceived Opini-
" ons; and inſtead of erecting a Scheme of
" Phyſick upon mature Experience, and long
" and juſt Obſervations, they will labour to
" compel their Experience and Obſervations
" to favour and take Part with their An-

" tecedent

" tecedent Maxims, and ſettle a Method of
" Cure by the Influence of a byaſſed Judg-
" ment, and Prenotions of Things. Al-
" moſt all Writers of Phyſick have commu-
" nicated to us ſuch Accounts of the Cauſes
" of Diſtempers, and their Symptoms and
" Method of Cure, as were ſtrained and
" wreſted to ſerve an Hypotheſis.

" It is very evident, that a Man of good
" Senſe, Vivacity and Spirit, may arrive to
" the higheſt Rank of Phyſicians, without
" the Aſſiſtance of great Erudition, and the
" Knowledge of Books: And this was the
" Caſe of Dr. *Sydenham* above-mentioned,
" who became an able and eminent Phyſici-
" an, though he never deſigned to take up
" the Profeſſion, till the Civil Wars were
" compoſed; and then being a diſbanded
" Officer, he entered upon it for a Mainte-
" nance, without any Learning properly
" preparatory for the undertaking of it;
" and to ſhew the Reader what Contempt
" he had for Writings in Phyſick, when
" one Day I aſked him to adviſe me what
" Books I ſhould read to qualify me for
" Practice; he replied, Read *Don Quixot*,
" it is a very good Book. I read it ſtill. So
" low an Opinion had this Celebrated Man
" of the Learning collected out of the Au-
" thors, his Predeceſſors. And a late Ce-
" lebrated Phyſician, whoſe Judgment was

" univer-

" univerſally relied upon, as almoſt infallible
" in his Profeſſion, uſed to ſay, as I am
" well informed, that when he died, he
" would leave behind him the whole Myſ-
" tery of Phyſick upon half a Sheet of
" Paper.

" But the Learning required for this Pro-
" feſſion, is not perhaps ſo various, extenſive
" and difficult as ſome imagine, or are will-
" ing that others ſhould believe; and what
" Kinds of Learning are neceſſary, or at leaſt
" expedient and deſirable, to fit a Student
" for the Practice of Phyſick, is not in my
" Judgment difficult to determine.

" A competent Knowledge of Chymiſtry,
" as well as Anatomy and Botany, are very
" requiſite and beneficial; but to enter into
" the minute Receſſes of Nature by Chymi-
" cal Purſuits, and with great Expence and
" Labour to endeavour to be an Adept, is by
" no means deſirable. And as to the Know-
" ledge of Plants that are Beneficial in Phy-
" ſick, their Number lies in a very narrow
" Compaſs, what Multitudes ſoever are the
" Objects of the natural Hiſtorian's Obſer-
" vation. And though Anatomy is a very
" curious and delightful Amuſement, and
" highly neceſſary for the Accompliſhment
" of the Surgeon, yet a very minute and ex-
" tenſive Knowledge of it, is what an able
" and ſkilful Phyſician may be without.

" The

" The Reader will ſee, that I have not ſet " down a great Acquaintance with Abun- " dance of Writers, eſpecially the Ancient, " as neceſſary or uſeful for a Student in this " Profeſſion; for I do not think they are ſo. " A competent Number of the moſt Cele- " brated Modern Authors ſhould be peru- " ſed; but their Syſtematical Way, and for- " mal Inſtitutions, are at leaſt for the greateſt " Part ſo tedious, heavy and ſpiritleſs, that " I cannot ſee how a great Application to " them will be of much Service.

" There is yet leſs Profit to be gained by " a laborious Study of the eldeſt Writers of " the Faculty; for ſuch is their Obſcurity and " Ignorance, and ſo great and various their " Defects, that much Time muſt be ſpent in " reading over their numerous Volumes; " and ſo little, if any, beneficial Knowledge " will be got to balance this Expence, that " Time muſt lie heavy on any Man's Hands " that employs it this Way. In a word, " all the Benefit that can arrive by the " Tranſlation of *Hippocrates*, or any other " Ancient Writer in Phyſick, is only to " exhibit the State of Phyſick in its Birth " and Infancy, that the Reader may ſee its " Weakneſs and Imperfections, compared " with its preſent mature State, and ſo may " pleaſe as an Hiſtorian; but ſurely none " can imagine, that the preſent Phyſicians

" can

" can receive thence any Lights for Im-
" provement.

" By what I have ſaid it will appear, that
" the Study and Knowledge of the old Fa-
" thers of Phyſick, can ſerve no other va-
" luable Purpoſe, than to gratify the curious
" with a Narrative of the low State of the
" healing Art in Ancient Times, As for
" MATHEMATICAL SCIENCE, which
" ſome have endeavoured to intereſt in the
" Improvement of Phyſick, my Judgment
" is, that as a profound Knowledge of it is
" not conducive to the Service of Mankind,
" though a moderate one is, it being only
" the agreeable Amuſement of contempla-
" tive Men of Leiſure, ſo it is unſerviceable
" to Men of our Profeſſion, who are more
" concerned with Fluids than with Solids;
" and therefore I look upon it as an injudi-
" cious and vain Attempt for any Man, in
" order to diſcover the Nature of Diſeaſes,
" to apply the Compaſs to a depraved Maſs
" of Humours, or endeavour to ſquare the
" Circle of the Blood." So far Sir *Richard Blackmore*.

Thus does it appear, as well from the Writings of the lateſt and moſt eminent *Doctors* in *Phyſick*, as from the Things themſelves, that *Theories* are rather prejudicial, than ſerviceable to the *Art* of *Healing*;

and that therefore much Learning is not requiſite to a *Phyſician*.

That reading Ancient *Practical Authors* is uſeleſs; and that therefore more Time is not required for Study, than a Man of *Buſineſs* may beſtow.

That there are Books enough in the *Engliſh* Tongue, ſufficiently to inſtruct in *Anatomy*, the *Materia Medica*, *Hiſtory of Diſeaſes*, and *Methods of Cure*, is what I dare ſay no Man in his Senſes will deny me; whence it muſt follow, that an *Engliſhman* may be throughly qualified to practice *Phyſick* in *England*, without being able to read any Language but his own.

Now let the *Apothecary* be what the *Phyſician* would have him thought, let him be entirely ignorant of *Science* and *Languages*, only let him have *common Senſe*, and he will be able to cure a *Diſeaſe*, as well as one dignified with *Degrees*, and perfect in all the Parts of polite Learning: For a Man is not a better *Phyſician*, for knowing more than his *Profeſſion* requires he ſhould know.

There are yet two Things remaining, frequently mentioned to the *Apothecary's* Prejudice; which, though they might have been inſerted in a more proper Place, I ſhall mention here: *viz.* That the *Apothecary's Apprentice* can have no Benefit from obſerving the *Patient's Caſe* and knowing what is

preſcribed,

preſcribed, becauſe he is ignorant of the *Doctor*'s Intentions. Secondly, that the *Apothecaries* procure to themſelves the good Opinion of others by impoſing upon their Ignorance.

As to the firſt of theſe, it is utterly falſe; for whatever the *Doctor's* Intention is, I believe I may venture to ſay, that it will not alter the *Operation* of the *Medicine*. For Inſtance; a *Phyſician* gives the *Bark*, or any other Remedy to remove an *intermitting Fever*: Now let his Intention be to deſtroy that *Febrile Matter* inimical to *Nature*, which having firſt affected the *Patient* with a Senſe of *cold*, afterwards produces a *Fermentation* in the *Blood*, &c. or let him deſign to ſubdue that *venemous Ferment*, which by occaſioning an extraordinary *Expanſion* of the Spirits, produces a *præternatural Heat*; or let it be to diſſolve thoſe *viſcid Particles*, which ſticking in the *Extremities* of the *Capillary Arteries*, by retarding the *Motion* of the *Blood*, produce a Senſe of *cold*, &c. Let the *Fever* be cured, and let the *Apothecary's Apprentice*, who prepares the *Medicine*, obſerve the *Patient*'s *Caſe*, and *the Medicine's Effects*; and I dare affirm, he will learn to cure an *Ague*, though he has never heard of *Sydenham*, *Morton*, or *Bellini*, or once conſidered what occaſioned the *Diſeaſe*, or how the *Medicine* acted.

Nay, a Man unacquainted with *Theory*, will be as quick-ſighted in diſcovering a Remedy for a new and uncommon *Diſeaſe*, as if he was thoroughly verſed in all the *Philoſophical Syſtems* that are extant.

New *Epidemical Fevers* are obſerved to kill more People, or to be of longer Duration, at their firſt coming than afterwards; and though it muſt be owned, that this is owing in ſome Meaſure to Alterations in the *Air*, yet it partly acknowledges another *Cauſe*, *viz.* that many Men die, or by Means of a ſtrong *Habit* of *Body*, outlive the *Diſeaſe*, before the *Phyſicians* can find out a *Method* that will cure it; and if they will be ingenuous, they muſt all own, that the *Theory* of *Fevers* is of no Service now, (and that Dr. *Sydenham* has truly ſaid, that *Indicatio à juvantibus & cedentibus ſumenda)* why then may not an *Apothecary*, who is ignorant of them, by diligently obſerving the *Caſe*, and the Tendency of *Nature* in her Efforts of *Relief*, abate the *Symptoms*, and remove the *Fever* as well as a *Phyſician*, who muſt derive his Knowledge of the ſame *Caſe* from the ſame *Intelligence*.

What I propoſed to anſwer to in the ſecond Place, *viz.* that *Apothecaries* procure to themſelves the good Opinions of others, by impoſing upon their Ignorance, I cannot altogether

altogether deny. But they do it in no other Way than *Graduate Phyſicians* themſelves, who without doubt take it very ill, that a Charge of this Nature ſhould be retorted upon them. But to clear the Matter by an Inſtance:

Let the *Patient's Caſe* be a *Dropſy*, and when the *Phyſician* is called, his Queſtions will be, Do not your Legs pit when preſſed by the Finger? are they not ſwelled more at Night than in the Morning? do not you find your uſual Quantity of *Urine* diminiſhed? is not there a Brick-coloured *Sediment* at the Bottom of your Chamber-Pot? have not you great *Thirſt*, and ſome Difficulty of *Breathing*? Now theſe are all the inſeparable, at leaſt the very frequent Concomitants of a *Dropſy*; and it is the ignorance of that, or the not conſidering it, which raiſes the *Patient's* Eſteem of the *Doctor*. For when he enquires after *Symptoms*, which the *Patient* knows are really preſent, the Vulgar admire the Skill, and the more Polite, nay, and the moſt Learned are pleaſed: But a much leſs exact Enquiry is ſufficient to a diſcerning *Phyſician*. Now alter the Caſe, and let the *Diſtemper* be ſore *Eyes*; and if the *Doctor* ſhould aſk, if his Patient's *Eyes* did not ſmart and water when he ſcraped *Horſe-Radiſh*, or peeled

peeled *Onions*? Or if a *Corn-Cutter* ſhould (after a grave Examination of his Subject) ſtare his *Patient* in the Face, and aſk him, if it did not put him to pain, when any Body trod upon his *Toes*; they would be both rather ridiculed, than admired for their Queſtions.

But after all, it muſt be owned, that there is ſomething very peculiar in the *Oeconomy* of an *Apothecary*, and his *Brain* is very much influenced by the Weather. On a fair calm Day, he is very ignorant and ſtupid; but in the *Night* and when it *rains*, his Underſtanding clears up, and he is a Man of common *Senſe*, and a competent Judge of *Diſeaſes*. This may be proved from the general Acknowledgement of *Phyſicians* themſelves, who do not pretend to preſcribe to a *Patient* before they know his *Diſeaſe*; and he who does not underſtand a *Diſtemper* himſelf, can never give an exact Relation of it to another. Now if a *Phyſician*'s Skill be required in the *Night*, or on a *rainy Day*, and he ſends for the *Apothecary*, orders him to viſit the *Patient*, and bring him an Account of the *Caſe*; and then preſcribes the ſick Perſon *Remedies* without ſeeing him himſelf; this is an Acknowledgment of the *Apothecary*'s Judgment;

ment: For it would be barbarous to ſay of any *Phyſician*, that he preferred his own Eaſe to his *Patient*'s Safety.

As to the *Apothecary*'s practiſing, the miſerable State of the ſick Poor, till ſome other Proviſions are made for their Relief, ſeems ſufficiently to warrant it, as long as it is confined to them. When he adminiſters to ſuch as are able to pay *Fees*, I think he invades the Province of the *Phyſician*; but it is almoſt impoſſible to avoid it. Men will never be perſuaded to ſend for a *Doctor*, when becauſe of a ſlight Indiſpoſition they have a mind to be *vomited*, *purged*, or let *Blood*. The Generality of People know nothing of *Diſtempers*, and when they are taken ill, are apt to flatter themſelves that they ſhall be reſtored to *Health* without any Aſſiſtance at all; they have an Averſion to *Medicines*; and an *Apothecary*, (who, whether it be his Choice or not, is generally called firſt) is ſent for rather through the Perſuaſion of Friends, than their own Choice: When he comes, he has a very difficult Part to act; if he deſires that a *Phyſician* may be ſent for, the *Patient* thinks meanly of his Judgment, and wiſhes ſecretly, that he had ſent for another; however, he is reſolved to try: if he

grows

grows better, the *Doctor* is no more thought of; if worſe, perhaps he may be ſent for. But be that as it will, when the *Patient*'s Covetouſneſs or Opinion is not to be wrought upon, the *Apothecary* is obliged to adminiſter to him; for whatever was formerly the Caſe, it is now come to this, that he who will do nothing without a *Phyſician*, will have nothing to do. Yet the *Apothecary* gets nothing by *Practice*, and it were to be wiſhed upon ſeveral Accounts, that it was no Part of his Buſineſs. For when he practiſes, the *Patient* and his Relations are diſſatisfied when many *Medicines* are brought, though all are neceſſary; which cannot happen when a *Doctor* preſcribes, becauſe his *Fees* are the ſame, whether he orders more or fewer Remedies, ſo that he cannot be ſuppoſed to preſcribe with any Views but thoſe of the *Patient*'s Health. And when any one dies under the Care of an *Apothecary*, his Skill will be always called in Queſtion, when no Error has been committed in *Practice*, purely from the general Opinion of the Ignorance of the whole *Profeſſion*, by which he is ſure to ſuffer in his Credit. And this cannot happen while he acts under the Direction of another. But yet where a *Phyſician* cannot

cannot be had, or through Covetouſneſs or Poverty cannot be paid, the *Apothecary's Practice* is highly neceſſary and uſeful.

I ſhall conclude with delivering my own, in the Sentiments of an eminent *Dutch* * *Phyſician*. *Puto enim*, ſays he, *omnibus hanc à natura conceſſam Veniam, ut, Hominem ſi videant in Aquam procidentem, ſubmergendum, niſi ſubvenerint, extendant Manum, & quæ poſſunt, conſulant ſaluti proximi; ſi hoc, cur non & illud? ut ſi quid vel Experientiâ propriâ didicerim, vel Auditione acceperim, vel ſtudeo mihi meo, comperaverim Scientiæ, id ipſum impendam aliis, ut eos à mortis Periculo eximam. At enim multis incommodant, qui ſic prodeſſe volunt. Quis ſpoſpondit Academiis, ut ii, quos ipſe promoverint, nunquam errent, vel obſint, dum prodeſſe ſtudent?*

* Theod. Kerckring. Spicileg. Anat. Obſerv. LI.

FINIS.

cannot be had, or [illegible] Curatorships or Pensions cannot be paid, the [illegible] Practice is highly necessary and useful.

I shall conclude with delivering my own, in the Sentiments of an eminent Dutch * Physician. *Tuto enim*, says he, *[illegible] de natura [illegible] Pariam, ut, [illegible] in [illegible] praedictam, [illegible] [illegible], [illegible] Morbum, [illegible] [illegible] praeviam; si hoc, [illegible] [illegible]? ut si quid vel Experientiâ [illegible] [illegible], vel [illegible] [illegible], vel [illegible] [illegible], [illegible] [illegible] Scientiae, id [illegible] [illegible], ut [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible], [illegible] [illegible]. [illegible] [illegible] [illegible], ut [illegible], [illegible] [illegible], [illegible] [illegible], vel [illegible], [illegible] [illegible]?*

* Theod. Kerckring. Spicil. Anat. Observ. LI.

FINIS.